



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

nants. And the same remark applies to no small part of the best Latin poetry.

In Aulus Gellius there are several chapters (II. 17: IV. 17: VII. 15: IX. 6: XII. 3) which tell of animated discussions among the grammarians and literary men of his time in regard to the proper length of many vowels, as of the *o* of *pro* in composition, the *a* in certain frequentatives like *actito*, the *e* in *quiesco*, the vowel of the preposition that is compounded with *iacio*. And if in these fragments—this dust, rather—that we have received of the ancient literature we discover clear evidences of disagreement in the theory and practice of the educated circles, what are we to infer as to the latitude of usage among the ordinary users of the Latin speech?

IV.—*The Influence of the Latin Syntax in the Anglo-Saxon Gospels.*¹

By W. B. OWEN.

PROFESSOR IN LAFAYETTE COLLEGE.

I TAKE the following passage from the introduction to Professor March's Anglo-Saxon Grammar. "The Anglo-Saxon was shaped to literary use by men who wrote and spoke Latin, and thought it an ideal language; and a large part of the literature is translated or imitated from Latin authors. It is not to be doubted, therefore, that the Latin exercised a great influence on the Anglo-Saxon: if it did not lead to the introduction of wholly new forms, either of etymology or syntax, it led to the extended and uniform use of those forms which are like the Latin, and to the disuse of others, so as to draw the grammars near each other." In going over one of the Anglo-Saxon gospels for another purpose, I incidentally noted a few points which aptly verify this opinion.

Just when and by whom these gospels were translated is not known; it seems probable, however, that they were taken

¹ The remarks in this paper are confined to Matthew and Mark.

from the old Latin version, the same that Jerome made the basis of his translation. Whoever the translators were, they were scholarly, and it was a labor of love. The version is notable for its fidelity, its simple candor, and for a certain appealing tenderness which makes us feel that the writers wished the words to be heard and heeded. As a result of such work, and where the very phrase was held to be sacred, we should naturally expect a degree of care that would lead to literalness and frequent imitation.

On the other hand, it is to be remembered that the subject-matter is simple narrative, and that the Latin is the Latin of the people, as unlike Cicero or Tacitus as Bunyan is unlike Gibbon. A great part of the idioms that fill Latin grammars do not appear; so that in this sense the Latin approaches the Anglo-Saxon, or any kindred tongue in which the main outlines of syntax are the same. While the Anglo-Saxon follows the Latin closely, often word for word, it keeps in the main its own idiomatic structure. In some parts of the syntax, however, the language is more elastic and free than in others, and here we find a prevalent conformity to the Latin.

One of these particulars is the use of participles and incorporated clauses. The Greeks were *φιλομέτοχοι*, and in the frequent use of participles the Vulgate follows the Greek. Our versions have kept up the habit about in the following order: Wycliffe most (following the Vulgate with scarcely a break), Anglo-Saxon next, the Authorized Version next, and Tyndal least — our modern version returning somewhat to the free use of participles.

I note a few instances under heads suggested by the forms in the Authorized Version, and give single illustrations.

Participle for co-ordinate clause: *exeuntes autem statim pharisaei . . . consilium faciebant*; þa pharisei utgangende þeahte-don; 'went out and took counsel,' Mark iii. 6.

Relative clause: *erat ibi homo habens manum aridam*; man for-scruncene hand haebbende; 'which had a withered hand,' Mark iii. 1.

Temporal clause: *et circumspiciens eos cum ira*; hi besceawende mid yrrē; 'when he had looked round about on them with anger,' Mark iii. 5.

Relative clause + the antecedent: *vae autem pregnantibus*; wa cennendum; 'woe unto them that are with child,' Mat. xxiv. 19. This occurs rarely. The antecedent pronoun usually appears; as, *ite potius ad vendentes*; gað to þam cypendum; 'go rather to them that sell,' Mat. xxv. 9.

Participle used substantively: *audite parabolam seminantis*; gehyre ge þaes sawendan bigspell; 'of the sower,' Mat. xiii. 18.

Participle as an adjective: *quando te vidimus esurientem ... sitientem*; hingrigendne... þyrstendne; 'an hungered... thirsty,' Mat. xxv. 37.

Conditional clause: *si cadens adoraveris me*; gif þu fealende...; 'if thou wilt fall down and worship me,' Mat. iv. 9.

As an object: *cum consummasset Iesus verba haec praeci- piens duodecim discipulis suis*; geendude hys twelf leorning- cnihtum bebeodende; 'had made an end of commanding his twelve disciples,' Mat. xi. 1.

For infinitive: *ut appareant hominibus jejunantes*; þaet hig aeteowun mannum faestende; 'that they may appear unto men to fast,' Mat. vi. 16.

In the progressive form: *erat enim docens eos*; he waes hi laerende; 'for he taught them,' Mat. vii. 29.

The absolute construction occurs seventy-five times in Matthew, and fourteen instances reappear in the Anglo-Saxon; it occurs forty-five times in Mark, and twenty-two instances reappear. There is one case only of this construction in the Anglo-Saxon not copied from the Latin (Mat. xiii. 1).

Most of these usages are familiar, possibly none of them a total stranger to the native syntax of our ancestors, but in the regularity and frequency of their occurrence there is a considerable interval between the gospels and contemporary prose. The same interval, and a corresponding approach to the Latin may be seen, too, in the frequent use of synthetic forms, expressing relations without prepositions.

The dative object occurs on an average nearly every other verse: *et pulsanti aperietur*; and þam cnuciendum bið ontyned; 'to him that knocketh,' Mat. vii. 8. Wycliffe here uses the

preposition more than Tyndal or the Authorized Version, and he uses it regularly with *forgive, answer, threaten, obey, command, give*. Not so frequently, yet often, we find the dative instrumental: Hwilcum bigspelle wiðmete we hit; 'with what comparison shall we compare it,' Mark iv. 30: so also the dative of manner, and of time. The dative of the possessor, not a favorite construction in Anglo-Saxon, occurs nine times in Matthew, and five times in Mark. The dative after words of likeness is frequent; after comparatives, two instances occur in Matthew, and one in Mark. The home habit is, as with us, to use the nominative with *þonne*. After the corresponding construction in Latin, verbs meaning *please, satisfy, serve, command, obey, threaten*, and *believe* take the dative.

Prohibitions are expressed by a periphrastic imperative, *nillan*, with the infinitive, in imitation of the Latin *noli, nolite*: *noli timere*; nelle þu ondraedan; 'fear not,' Mat. i. 20; *nolite putare*; nelle ge wenan; 'think not,' Mat. v. 17. Twenty-seven instances of this idiom occur in Matthew: eleven of them are copied in Anglo-Saxon, but sixteen are translated without the circumlocution; as, *noli tuba canere ante te*; ne blawe man byman beforan þe; 'do not sound,' Mat. vi. 2. Mark has five instances, and only one is copied in Anglo-Saxon. Bede so translates this Latin form occasionally, and the only instances of it noted in Grein I find to be translations of the same idiom.

The infinitive is used to express the purpose of motion: *veni enim separare hominem*...; ic com man asyndrian...; 'I am come to set a man at variance,' Mat. x. 35; *quid existis in desertum videre*; hwi eode ge ut on wesðen geseon; 'what went ye out for to see,' Mat. xi. 7, 8, 9; *veni solvere legem*; ic com towurpan þa æ; 'I am come to destroy the law,' Mat. v. 17, etc. The usual form in Anglo-Saxon is the gerund; as, he hi asende godspell to bodigenne (*praedicare*), Mark iii. 14; ut eode se saedere his saed to sawenne (*ad seminandum*), Mark iv. 3.

The infinitive with subject accusative, following the Latin, occurs oftener than is usual in Anglo-Saxon.

The verb is often omitted in imitation: *et inimici hominis domestici ejus*; and mannes fynd hys gehusan; 'and a man's

foes shall be,' etc., Mat. x. 36; so eage for eage, Mat. v. 38; and feawa gecorene (*pauci vero electi*), Mat. xxii. 14; wa eow, Mat. xxiii. 13, 15, 16, etc.

Intransitive verbs are made transitive in imitation: *Beati qui esuriunt et sitiunt justitiam*; Eadige synt þaðe rihtwisnesse hingriað and þyrstað; 'hunger and thirst after righteousness,' Mat. v. 6. One MS. has 'for rihtwisnysse,' and Bosworth adopts that reading. *Rachel plorans filios suos*; weop hyre bearn, Mat. ii. 18; but wepan is elsewhere not infrequently transitive.

Wyrðe, taking the genitive in cases noted in Grein, takes (A. S.) *me* in imitation of *dignus*: nis he me wyrðe (*non est me dignus*), Mat. x. 37, 38, etc.

Adjective without noun: *nesciat sinistra tua quid faciat dextera tua*; nyte þin wynstre hwaet do þin swyðre; 'let not thy left hand know,' etc., Mat. vi. 3; and hi laeddon him aenne deafne and dumbne (*surdum et mutum*), Mat. vii. 32.

Subject omitted when followed by a relative clause: Eadig ys seðe ne swycað on me; *beatus est qui*, etc.; 'blessed is he whosoever shall not be offended in me,' Mat. xi. 6; ne underfoð ealle menn þis word ac þam þe hit geseald ys; *sed quibus datum est*; 'all men cannot receive this saying, save they to whom it is given,' Mat. xix. 11.

Predicate omitted: ðes ys soðlice be þam awryten ys; *hic enim est de quo*, etc.; 'this is he of whom,' etc., Mat. xi. 10.

Pronoun repeated in relative clause: *cujus non sum dignus procumbens solvere corrigiam calciamentorum ejus*; þaes ne eom ic wýrðe þaet ic his sceona þwanga bugende uncnytte; 'the latchet of whose shoes I am not worthy to stoop down and unloose,' Mark i. 7.

Anglo-Saxon *and* translates *et*, even in its stronger meanings, 'also' (usually expressed in Anglo-Saxon by *and eac*, or *eac*), and 'even': *negabo et ego eum*; and ic wiðsace hine; 'him will I also deny,' Mat. x. 33; *sic erit et generationi huic*; and swa bið ysse cneorysse; 'even so shall it be also,' etc., Mat. xii. 45; *ita et vos scitote*; and wite ge swa; 'so likewise ye... know,' Mat. xxiv. 33.

Peculiar verbal turns abound, which result from the attempt to give an exact translation: *illi manus injecerunt in eum*; hi,

hyra handa on hine wurpon (where we might expect legdon), Mark xiv. 46.

The phrase 'witness against' in the Authorized Version, uniformly representing the Greek *καταμαρτυρέω*, appears in various dress in Latin, and the Anglo-Saxon follows with scrupulous literalness: *testificantur*, Mat. xxvi. 62, is onsegeað; *objiciuntur*, Mark xiv. 60, is onwurpað; *accusant*, Mark xv. 4, is wregeað. In 'onwurpað' for *objiciuntur*, the translator has succeeded better in hitting upon a literal turn of the word than in giving the idea characteristic expression. The same is true of his translations of *mittere*, a word of wider ranges of meaning than Anglo-Saxon *sendan*, its literal equivalent: *mitte te deorsum*; asend þe þonne nyper, Mat. iv. 6; *mittentes rete in mare*; sendende hyra nett on þa sae, Mat. iv. 18; so 'rich men casting gifts into the treasury'; heora lac sendan on ðone sceoppan, Luke xxi. 1.

A fuller showing of these features of the translation will be easy when there is a more complete vocabulary of the Anglo-Saxon gospels, a work which I now have in hand.

The introduction of Latin *words* is not uncommon in the Homilies; with reference to the gospels, however, it has often been noted that, whereas other versions adopt terms from the Hebrew, Greek, and Latin, it is a characteristic of the Anglo-Saxon to use native words, and where words are wanting, to form home-made compounds: *centurio* is 'hundredes ealdor'; *in oriente* is 'on east-daele'; *discipulus* is 'leorning-cniht'; *parabola* is 'big-spell'; *sabbath* is 'reste-daeg'; *scriba* is 'boc-man' or 'writer'; *pharisee* is 'sundor-halgan'; *homo hydropicus* is 'waeter-seoc man,' etc., etc. Many examples might be given, too, of idiomatic home-phrase, unlike the Latin; as, *aperi nobis*, laet us in, Mat. xxv. 11; the factitive depending upon *to*: ge didon þæt to sceaðena scraefe, Mark xi. 17; aeghwylc daeg haefð genoh on his agenum ymbhogan (*sufficit diei malitia sua*), Mat. vi. 34, etc., etc. Generally, however, in the arrangement of words, as well as in syntactical forms and idiomatic phrases, the gospels have come under the influence of the Latin more than other translations in Anglo-Saxon literature, not excepting even Alfred's translation of Bede's Ecclesiastical History.